feels that a Holy Unseen Presence is encircling him, until
he lias discovered in that Mind or Intelligence, by his insight
and introspection, th^ source and substance of beauty and
sublimity, beneficence and holiness. Hence the naturalness
and universality cf God*s action directly on the human
mind.

The acquisition of *BraUmajnanam,* the knowledge of
God, is, according to the Rishis, not the speciality of a certain
age, the provincialism of a certain land, the monopoly of a
favoured race. It is a universal phenomenon .coeval and
co-extensive with humanity. No more does the sun shine
or water quench thirst in only one part of the world than
is religious truth confined to one favoured race. God's
Spirit has spoken, to all peoples in all langaages. Because
it is the same light in all, we need not wonder when we hear
the same divine accent in the sacred books and the inspired
sayings of all lands and of all ages. [c]

*Ekameva adrntiyam^*

(Only One without a second | so proclaims the Hindu Sage;
"The Lord our God is one", so says the Ancient Jew;
" The^e is no God but He ", so asserts the Muslim Sufi. That
same light carried in such diverse vessels has been a lamp

unto their feet for numberless pilgrims;
for, it is that which
from without corresponds to the light that
lighteth every
man from within.

It is therefore contrary to reason to
assert that God
chose to reveal Himself exclusively and
exhaustively to a
particular individual or individuals of a
favoured race in
a remote past and that that revelation was
recorded in a
book and that that bock she aid be held
sacrosanct and
inviolable. A little reflection would show
the fallacy of
this assertion. For argument's sake, let us
suppose that
God chose to reveal Himself at some
remote time to a; parti-
cular individual. In-coming even to the
first earthly re-
cipient, revelation must take on human
phases and becoms
sublet **to** finite limits. And it from the
first recipient